

290  
E Y X A P I Σ T I A.

OR, A

Grateful Acknowledgment

UNTO

H E A V E N

FOR THE

HAPPY DISCOVERY

Of the Late

HORRID PLOT;

With some Brief, but yet Plain Remarques

UPON THAT

Hellish Conspiracy :

Delivered in a <sup>3</sup>

D I S C O U R S

UNTO A

Country Auditory, upon September IX. 1683. Being a Day  
of Publique and Solemn *THANKSGIVING*, Appointed by  
Authority for the said Wonderful and Blessed *DELIVERANC*.

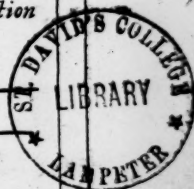
By a Country *Presbyter*, in the Diocess of *Chichester*.

*The Second Impression, more Correct, and Enlarged : With some Reflection  
upon The late Unnatural Rebellion in the West.*

Διευρησ φρονιδες αυτην.

Licens'd August 13. 1685.

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80

1729

THE TOWN OF

NEW YORK

IN THE YEAR

1729

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OF THE

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# ADVERTISEMENT

Concerning this

## Second Impression.

**T**HE first Impression of this plain Country Discours having undergon some severe Censures : The Author thought himself obliged unto the trouble of a Second, in vindication of himself, and to deliver his well-meant Discours from the Charge of such Imputations, which the Author hath herein endeavoured to do ; and if he be not too fond unto himself (as most Men usually are) hopes he hath in some measure effected his Design. Besides, though it was in the General approved by some Candid Readers, yet by some others (whose Passions, probably, were warmer than their Zeal) that Part of the Discours that related unto the Occasion for which it was Preached, was censured, as if it seemed too Gentle, and Mild, and that he did rather stroke, than roughly handle the Wound, which should have been Launced and Cauterized. *Nulla Remedia tam faciunt dolorem, quam quæ sunt salutaria.* It is a sleight Healing which doth not search the wound unto the Quick. *Jeremiah viii. 10. 11.* Those Prophets and Priests are said to have dealt falsely, that cured the hurt

## Advertisement.

Tit. I. 13.  
 ΕΑΥΤΟΙΣ  
 ΠΟΡΕΥΟΜΕΝΟΙ.
 
 of the Daughters of my People sleightly, saying, Peace, Peace, when there is no Peace. St. Paul gives allowance unto a Cutting Reprehension. When Wickedness is so pernicious as to devour like a Cancer, (which Comparison that Apostle useth, and applyeth unto Hymeneus, and Philetus, 2 Tim. ii. 6. two desperate Sinners, and profligate Wretches, that like some in our Days, by their prophane, and vain Babblings, did pervert the Truth of the Evangelical Doctrine, and thereby made an Encrease unto more Ungodliness, as the same Apostle declares in the vers preceding, 1 Tim. ii. 16.) and thereupon destroys the Reputation, and Welfare of a Kingdom. It argues the Physitians Skill as well as Care, when the Prescripts he appoints are suited not unto the Passions, but the Needs of the Patient. Qui misericordiam peccato impertit, peccanti denegat. But this is not so very Considerable an Objection, as highly to deserve, or much need an Answer. And they that know the Author, He hopes (if this be a Crime) will impute it to the Moderation of his Natural Temper, rather than unto any Indifferenc, or Luke-warmness in his Principles. However, for such Mens Satisfaction, (being in St. Paul's sens, i. e. in all indifferent Actions that have not a Command from God, or Superiors, to make them necessary, and obligatory; desirous to become all things unto all Men, that he might gain some, 1 Cor. ix. 22.) he hath been willing to offer some little Violence unto the Softness of his Temper. And therefor in this Second Impression hath somewhat sharpened his Pen, and put a little more Gall into his Ink, not with the least Intention to exasperate the Humours of the Guilty, or to irritate, and enrage the Passions of any that may be concerned in the Crimes herein Reprehended; but to lay open the Guilt of Rebellion, which is so Enormous a Crime, that



## Advertisement.

that it cannot be too severely Exposed, or have too much said against it; especially if we duly, and seriously consider the Mischievous Consequences of it in our late Days. The Days in which the greatest Hypocrisy, and Impiety were Transacted under the most specious vizard of the strictest Piety. When (if ever sinc the Incarnation of the Holy Jesus) the Pharises were Personated (against whom our Blessed Lord was so severe, and so greatly incensed, that He calls them by as Odious a Title, as did his Præcurfor, when he said they were a Generation of Vipers) For in that Age we had a sort of Persons, a Sect of Men, that corrupted the Purity of the Gospel, as much as ever the Pharises did pervert the true sens of the Law, and would have much better liked their Savior, if He had appeared as the Lyon of the Tribe of Judah, then as the Lamb of God, who was to be the Propitiation for the Sins of the Whole World. And would have looked upon him as a more Proper, and Compleat Redeemer, if he had Redeemed them with the Blood of their Enemies, rather then with his own. Nay, Lastly, because he onc said, I came to bring a Sword upon the Earth, they would pervert his meaning, and make Him the Patron of Rebellion, that was as Loyal, and Obedient unto Government, as he was Immaculate, and Holy in his Life and Conversation. For he was like unto a Lamb (that being without Spot, and without Blemish, was to be Sacrificed) in the most literal sens (unto which Creature he is frequently in Holy Writ compared; and by which under the Levitic Oeconomy, as well the Excellency of his Temper, as the Purity of his Nature was typified, and represented) as Mild and Gentle as to his Natural Qualities, and Disposition, as in his Body and Soul, Innocent,

St. Matt.  
3. 7.

1 St. Jot.  
2. 2.

St. Matin.  
10. 34.

## Advertisement.

cent, and without Guile ; which it was highly and indispensably necessary he should be in order to his effecting, and accomplishing the great Ends and Purposes of his Advent into the World ; and likewise to Answer the Characters the Author to the Hebrews gives of Him, that he might be such an one as was fit for us. Chap. vii. 26, For such an High Priest became us, who is Holy, Harmless, Undeiled, separate from Sinners ; and by these Qualifications ( as the same Author tells us in the same Epistle, five Chapters before, Chap. ii. 6. ) He was made a Merciful, and Faithful High Priest in things pertaining unto God, to make Reconciliation for the Sins of the People : By which Properties, Attributes, and Perfections , he was fit to be in the Divine and Irreversible Decree of Heaven, the Lamb slain from the Foundation of the World.

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PSALM

## PSALM Lxxiii. Ver. 1.

*Truly God is good unto Israel, even unto such  
as are of a clean heart.*

## S E C T. I.

## The INTRODUCTION.

**N**Otwithstanding unto Pious Men do frequently occur great Impediments in their way unto future Happiness, yet nothing (usually) is more hazardous, than an uninterrupted Affluence of external things. For as when it falls upon themselves, it is ready to slacken the Reins of Duty, so when it lights upon those whose Opinions and Practices declare them Prophane and Debauch'd, whose wickednesses meet with a success futable unto their Desires, then it strikes deep, and commonly raises those storms in Religion, which are not easily calmed, and shakes that very Foundation, which the Religious Education of many years had laid. For our own, and others experience informs us, that nothing offers more Doubts and Scruples in Religion, than successful Villanies, nor gives a deeper Wound unto a pious course of life, than prosperous Impieties. To see those *ly upon beds of Ivory, and stretch themselves upon their Couches*, whose Oppressions have wrung so many tears from others. To find an Impious Wretch without regret possessing his Neighbors Vineyard. Lastly, To see those *eat the Lambs out of the Flock, and the Calves out of the midst of the Stall, Amos 6. 4, 6.* which they had taken from those that are ready to starve, and after all this, to see such violence dy in Peace, and quietly laid in its Tomb. To see (I say) all this, and much more may prove an high Temptation to the Best, an Encouragement for the Prophane to deny a God, and doth (usually) destroy more than the greatest care can preserve.

serv. This the good Psalmist gives us in this Psalm a full account of, from his own Example, who altho he had the Occurrences of such Troubles, as cost him many a Tear, ( so many as sometimes to water his Couch therewith ) yet they could never chang the soundness of his Judgment concerning God and his Providenc, whereas he ascertains us here, that a Reflection upon that lofty, and fortunate state that wicked Men undisturbedly enjoy, gave him some astonishment ; I say, such a looking back made him almost loos his standing, and his *Footsteps had well-nigh slipt*. If this Temptation prest the Psalmist so hard, as to say, *Verily, I have cleansed my Heart in vain, and washed my Hands in Innocency*. We have no reason to find fault with him for putting up *Tabulam post Naufragium*, and out of a tru sens of the greatness of the Delivery, particularly to declare the hazard and sharpness of the Adventure. With how much exactness do's he describe those Shelves and Rocks against which he was like to have split his Vessel. And how thankfully do's he point out those Quick sands, wherein he had almost Shipwrack'd both his Faith and Conscienc. And lastly, With how great a Triumph do's he *Pæana concinnere*, sing a Victorious *Envinxer* to that Fortunate Star, that was his Auspicious Conductor and Guide, for directing and bringing him safe to his desired Haven and Harbor? How willingly do's he own his brutish Folly and Ignoranc? How thankfully do's he kiss that hand that led him out of that Labyrinth, and being full of thanks empties himself into an Introduction to his Discours, which a sens of God's Goodness pathetically forced him unto, and from those useful Occurrences to conclude a tru and comfortable Proposition, *Truly God is good unto Israel, even unto such as are of a clean heart*.

Señ. II.  
The Sens  
and Divisi-  
on of the  
Words.

The words are a kind of abrupt Proposition, whereby the Prophet by a Paralepsis (which is very usal in Holy Scripture) suppressing the conflicts of the Flesh and Spirit, and suddenly recovering himself from those difficulties he lay under, propounds this Conclusion, and affirms, That how sorely foever the Calamities of this World press God's People, yet his Goodness is always present with them for their Comfort, Help and Assistanc. So then the general Meaning and Import of these words seems to be this, That it is a certain and infallible Truth, that God is not only Just and Faithful, but Gracious and Kind unto every tru, sincere-hearted, and upright Man ; For *truly God is good unto Israel, even to such as are of a clean heart*.

1. A General Proposition, *Truly God is good*, where we have *Elohim*, the Almighty God mentioned with his Activ Relativ Goodness. 2. An Object and Qualification : in respect of God, an Object ; in respect of us,

us, a Qualification. 1. Then in respect of God an Object ; and so it is indefinitely expressed by the word *Israel*, *God is good unto Israel*. 2. A Qualification in respect of us ; and under that an Assignment of Condition, under which the General Proposition holds good, All are not *Israel*, that are of *Israel* : So all are not Christians, that are called Christians, but it is such, and such only as are of a *clean heart* ; and in this we have, 1. A Quality appropriate to the Church , and to every particular Member thereof, Cleanness, Purity, or Holiness. 2. With its subject the Heart, and there we shall enquire, 1. Why that alone, and nothing else is expressed. 2. Whether that alone be sufficient, and enough. 3. We shall consider them both together in both senses of the word, as a sincere, and as an undefiled Heart : In each of which I shall, as I proceed, view all the several Guilts opposed to either notion of Cleanness, and see how far each one of them, or all put together, remove us from any Interest in the Lord's Goodness, which is the natural Application of each Part. Thirdly and Lastly, Here is a Pathetical Assertion , *Truly*, which signifies the Truth, and Certainty of the thing spoken of, recommending the Belief of it to others. These are the several parts of the Text, of these in their Order.

First then, A General Proposition, *Truly God is Good*, where we have *Elohim*, the Almighty God, mentioned with his Activ, and Relativ Goodness. Now this will the more clearly appear, if we consider the several Qualifications of a Being, or a Thing that is Good. I will name four, or five. 1. A Good is taken for that which is Just, and Equitable ; and thus God is Good, Righteous in his Dealings, Faithful in his Promises, and True unto the Interests of his People. 2. A Good is accepted for that which is Excellent, and thus also God is Good : For whatsoever Excellency is in the Creature, it came from, and yet still is eminently, and transcendently in God : He is the only Inexhaustible Fountain of Goodness, and all those Perfections, and Excellencies that are Communicable, he disperses and scatters among his Creatures, delighting in the Children of Men, and rejoycing over them to do them good. 3. By *Good* is understood that which is not flowing, and dissolving, but firm and permanent ; and thus likewise, *God is Good*, he is a lasting and perpetual Good, ever abiding, and continuing, and never failing his Creatures in the expressions of his Goodness. 4. By *Good* is meant, that which is Profitable, Commodious, and Advantageous, and thus God is Good, so great a Good God is, that he who should make an Exchange of him for the whole World, would be a Loser by

SECT. III.  
The First  
Part a General Proposition,  
Truly God is Good.

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the Bargain; he is the grand Benefactor of Mankind; he it is that still continues doing good in the Acts of his Providence, as well as at first in those of his Creation; he it is that *gives us rain from Heaven, and fruitful Seasons, filling our hearts with food, and gladness.* He is Deliveranc to his People from all their Troubles: For when they cry, he will hear them, and help them, and deliver them: He is their Salvation.

5. Fifthly & Lastly, A Good imports that which is competent, and sufficient; and in this sense God is the most proper Good, he alone being the only sufficient, and competent Good to the Soul of Man. This Notion of God's Goodness being thus explained, let us consider farther in these three particulars.
1. God's Goodness may be considered, either as Absolute in himself, or Relativ towards others. *Thou art God, and doest Good*; but here is a diversity in one from the other; the First is, his Essenc; the Second, an Emanation, or stream issuing from that fountain upon
  2. Creatures. 2. The first is absolutely necessary, (it not being possible that God should be otherwise then God) the second is free, as being an Act of that which is absolutely free. 3. God's essential Goodness is ever equally perfect, and admits of no degrees, either of Intention, or Remission, more or less, whereas that which is Relativ is imparted in thousands of varieties, and expresses it self in an unequal difference. Thus, tho all God's Creatures are Good, yet they are not equally so, those claiming the Prerogativ, and out-shining the rest, who do the most nearly resemble, and are assimilated unto their Creator. This latter Goodness is that which the *Psalmist* meaneth here in this place, and which is founded in the former, because God is Good in himself, therefore he doth good to others. This is that which God proclaims himself Rich in; this is that which he rejoyces at, and seemingly exults in, and in this he takes complacanc, and pleasure. This is *Opus Proprium*, Mercy, and Goodness is his own Act, and Deed, his proper Work, whereas Justice, and Severity is *Opus Alienum*, his strang Work, he doth almost disclaim, and disown it, as if it were the Work of another; and it is worthy of our observation, that of those thirteen Glorious Perfections, which God is pleas'dd to Cloath himself withal, nine of them
- Ex. 34. 67. belong to the attribute of Goodness.

Let us now make some Application of this First General Part of the Text, and see what Lesson we must thence learn, what Duty we must perform. And from hence it may be inferred, that if we carry God's Image as Men, and be conformed unto Christ as Christians, we must testify so much by the Relativ Expression of our Goodness unto others. None came



came so near that Heavenly Pattern, as he whose goodness in a cheerful, and more noble stream flows down upon others. *St. Matthew, 5. 44, 45. But I say unto you, Love your Enemies, Bless them that Curs you, Do good unto them that hate you, and pray for them that despitefully use you, & persecute you, that you may be the Children of your Father which is in Heaven.* For he maketh his Sun to rise on the Evil, and on the Good, and sendeth Rain on the Just, and on the Unjust. Tho' God be truly Good, yet are not we left at our Liberty, and to a cold Indifferenc of being so, or no; for there are exact engaging Mandates, and Commands, which oblige to reciprocal Acts of Kindness, and Bounty; and we can do no mischief without the unhappy contract of Guilt, and Punishment. Men may (by an Imaginary Reflection upon their Majesty, and conceited Parts) phancy themselves more than ordinarily High; yet *St. Paul* ascertains us, that tho' he spake with the tongue of Men, and Angels, *i. e.* were accomplished with whatever Knowledg his Soul was capable of, yet still without Charity he is nothing: He was as sounding Brass, or a tinkling Cymbal. Nay, he proceeds farther, *Tho' I have the Gift of Prophecy, and understand all Mysteries, and all Knowledg, and tho' I have all Faith, so that I could remov Mountains, and have not Love, I am nothing.* Nay, *Tho' I bestow all my Goods to the Poor, and tho' I give my* 1 Cor. 13. Body to be Burned, and have not Love, it profiteth me nothing. Upon 1, 2, 3. which place a Reverend Divine, and Excellent Orator makes this *Encomiastic Paraphrase, O Divine Love! the Sinews of Eloquence, the Soul of Doctor Learning, the Grace of Liberality, the Glory of Martyrdom: O Divine Love!* Strough- tons Love- whose cunning Alchymy turns Brass into Gold, and Corybants tinkling Cymbals sick Spouse, into the Silver Bells of Aaron: perhaps you think I can say no more, Whose P. 31, 32. *Powerful Omnipotenc breaths a Living Soul into a lump of Clay, and begets a World of Beauty out of the Barren Womb of Nothing: Now you think surely I can go no higher, Whose prudent Oeconomy teaches how to do that which he cannot do, that can do all things, I mean, to produce Contradictories, which teaches how to gain Goods by loss of Goods, and Life by loss of Life. O Divine Love! without whom the Noblest Parts of Man, and the Fairest Perfections of those Parts, and the Richest Operations of those Perfections are worse than Nought.* To conclude therefore the Application of this point, That Man therefore, who ambitions (if I may so speak) the similitude of his Maker, and aims at the Resemblanc of his Creator, Let him cheerfully do good, and freely Communicate; *Εὐδαιμονία ποιεῖ θεὸν ἡ ἀνδρεία,* was an excellent saying of the worthy *Hierocles, If it be possible, and as much as in us lyes, of Man to make a God: It being the genuin and proper Design of all Instituted Religion (whether tru, or false)*

to assimilate the Worshipper to the likeness of that Being he Worshippeth: For this is the voyce of very Pagans, that nothing but being conformed to the likeness of the Gods they Worship, can be called Holiness properly, or fit and prepare them for that felicity, which each particular Sect of Men had fancied to themselves nothing but living up to that Worship they outwardly acknowledged, can be acceptable to the Deity, or ascertain them that future condition of Life they suppose their Happiness to consist in. And this is the sens of the *Pythagorean* Maxim; *Τιμῶναι τὸ Θεὸν ὁρίσθαι καὶ τῷ Θεῷ τὸ διὰ νοῦν ὁμιλεῖν*. Thou shalt then, in the most excellent and becoming way, Glorify and Honor God, when in thy Mind, thine inward Man, thou art like to God; which speaks also the sens of a *Latin* Observation, *Summa Religionis est imitari quem Cælis*, the Substantial part of Religion consists in an Imitation of, and Likeness unto him whom thou adorest, which seems to speak the sens of Holy Writ, when we are advised, and exhorted to be Holy, as God is Holy, to be Merciful, as God is Merciful, to be Perfect, as God is Perfect, and that we should be Partakers of the Divine Nature; which is also the meaning of the Apostle's *memento*, Heb. 13. 16. But to do good, and to communicate forget not, for with such Sacrifices God is well pleased; and it is as tru as trite, that *Bonum quo communis eo melius*; a good by how much the more it is diffused, dispersed, and communicated, by so much the better it is, and hath a more Beneficial, and Advantagious Influcnc. For such a Man acts like God here, and for performing what is thus truly acceptable to him by such an Heavenly Employment, shall be taken up unto God hereafter, shall be assimilated to his Likeness, and may assure himself, while here, he shall still continu to see the goodness of the Lord in the land of the Living, Psam 27. 13. Secondly, An Object, and a Qualification; in respect of God an Object, in respect of us a Qualification.

Sect. V.  
2 General,  
1. Particular. In  
respect of  
God an  
Object.

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First then, in respect of God an Object: And so it is indefinitely expressed by the word *Israel*; so then the Object of God's Relativ Goodness is *Israel*. 1. Then the word *Israel* signifies a Conqueror, or onethat as a Prince prevails with God; and thus the Patriarch *Jacob* is called, and this Name was given him by God, as a Title of Honor and Dignity. Gen. 32. 28. And he said, Thy Name shall be called no more Jacob, but *Israel*, for as a Prince hast thou Power with God, and with Man, and hast prevailed. 2. The word *Israel* is taken for all the Posterity of the Patriarch *Jacob*, unto which signification those Phrases of Holy Scripture in the *New Testament*, which occur concerning *Israel*, are to be referred: For altho' they seem

seem to refer to the *Jews*, rather than to the *Israelites* of the Ten Tribes, yet notwithstanding Holy Writ, they are not Improperly referred to both; because upon their Transportation from *Babylon* many *Israelites* of the Ten Tribes were commixed with the *Jews*, and the Twelve Tribes of *Israel*, unto whom our Blessed Savior was sent, are understood in this sense by the Evangelists, and Apostles. And likewise the whole People of God is made up of the *Israel*, or Posterity of the Patriarch *Jacob*, and the Nation that Believed in the *Messiah* then exhibited. 3. The word is accepted for the adoration, or assumption of any Nation taken in to be God's peculiar People, or for such as have enter'd into a Stipulation or Covenant with God, and chosen him to be their God, and he accepted them for his People, and in this sense the true *Israel* have several Titles in Holy Scripture: For they are called the Desire of God's Soul, the Elect of God, (or the Chosen Nation) the People of God's Inheritance, the People of God, (the People of the God of *Abraham*) ἁγίος, ὁ ἅγιος, ὁ ἁγιος, the Holy, and the Peculiar People of God, the People whom God hath Purchased with his own Blood, an Holy Nation, a Nation whose God is the Lord, the Portion, and the Possession of God, the first fruits of the Increase of God, the First-born of God, a Royal Priesthood, the Scepter of God's Heritage, the Servants of God, the Tribe of the Inheritance of the God of *Jacob*, the Vineyard of God, and the Anointed of the Lord, and now by all these Titles of Honour, Comfort, and Advantage, God is signified to us to be Good to his *Israel*, unto his People. For truly God is Good to *Israel*: What *Israel* was, when the *Psalmist* Endited this *Psalms*, needs not much enquiry, after the Account I have now given you. This may be at present enough for our business. 1. *Israel* represents a Nation, it being at that time a potent, and flourishing one, when this *Psalms* was penn'd. 2. *Israel* was a Visible Church under the Law, shadowing forth a Visible Church under the Gospel. 3. *Israel* signifies a Chosen, Peculiar People, and so it sets forth the Invisible Church of Christ. In all the senses then we may see, that in the General, by *Israel* is to be understood, the Church of Christ. And now I shall declare God's Goodness to *Israel* in each of these Notions, and make appear the Truth of this Assertion in our Text, that *Truly God is Good unto Israel*.

First then, *Israel* represents a Nation, it being at that time a Potent and Flourishing one, when this *Psalms* was penn'd; and in this sense of *Israel* as a Nation, do each Society, even the remotest Nations of the World, liberally partake, I mean, of this Relativ Goodness of God.

Sect. VI.  
The First  
particular  
handled in  
3 Senses.  
*Israel* re-  
presents a  
Nation,  
and so God  
is good to  
every Na-  
tion.

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- If Inanimate Creatures be full of it, and if those that understand no further than sens, be visited with peculiar Refreshments. Man as Man is not forgotten: That this may the more plainly appear, I will speak to these four subsequent Propositions. 1. That which appertains unto the necessary subsistenc of every Kingdom, is dealt forth unto them by God. General Acts of Providenc none are excluded from. For the Evil as well as the Good are warmed by the kindly Rays of the greater Luminary, and the Influences of Heaven's showers descend upon the Unjust, as well as the Just; and therefore St. Paul produces an Instance like this of the Almighty's kindness unto his Creatures, and from thence by way of Testimony, and Proof, infers the greatness of the Divine Goodness, and Benignity to Mankind in that fore-quoted place. *Nevertheless he left not himself without Witness in that he did good, and gave us Rain from Heaven, and Fruitful Seasons, filling our Hearts with Food, and Gladness.* And this sure is obtainable, and enjoyed by Man upon very cheap terms; the Earth given to him (tho' divided among a vast Multitude) does without much pains produce that which is necessary for her Children, and is easily requested to lend, without much toyl, a Subsistenc unto the whole Off-spring of Man. Her Bosom is not quite shut up in her most unfruitful places, for affording nourishment to its Inhabitants: and altho' it be too common to find almost every Corner groaning under an oppressing Master, to see almost every Brow fill'd with Sweat, and to meet almost every where with sollicitous Cares, distracting Thoughts, and burdensom Employments, tho' one runs himself out of Breath to the Lands end; another despising the Dangers, and not regarding the wonders of the Deep, weathers all Storms, and under takes many Perillous Voyages.

Horat.

*Impiger extremos currit Mecator ad Indos,  
Pauperiem fugiens. — — —*

Tho' we find every place almost swoln with hateful Contentions, and Bloody Encounters, yet we must know, that as all these are for superfluities, which are wantonly pursued, and do spring from Proud, Covetous, Restless, Ambitious Lusts, which warring within, produces these unhappy effects of their Violenc, and Greediness abroad; so that which is necessary needs not much Toyl, as being dealt forth so liberally that Man scarce needs do any thing than receiv. *Deus, & Natura non deficiunt in Necessariis.* Every Nation may subsist by itself, without



without the greedy Invasion of anothers Right. 2. God dealeth forth  
 unto all People, that which may conduce unto their Well-being, by  
 which we may understand two things, 1. Well being may be taken  
 for outward Affluenc, and External Prosperity, Plenty, and Peace. 2.  
 This Law, and Obedienc thereunto will yield us; for when a Nation  
 commensurate unto the Good they receiv from God do glorify Him,  
 then Publique Authority will be cheerfully obeyed, ( and all Loyal  
 Subjects will heartily submit unto that Lawful Power, that superintends  
 their Persons, and Actions) mutual Injuries, and Affronts will be Eschewed,  
 when they live conformably unto the Dictates of Reason, and observ  
 that Grand Rule, and Law of Nature; *ἡ πᾶσι τοῖς ἀνθρώποις ἐν τῷ κόσμῳ ὡς ἐν ἑαυτοῖς*  
*μὴ ποιεῖτε* even to do unto others, and no otherwise, then as you could be content,  
 or in Right Reason ought to be content they should do unto you, and  
 yours. This Golden Rule is not only proposd by our Blessed Savior, but  
 likewise recommended by the wisest Heathens, as a Fundamental Principle  
 of Moral, and Civil Justice. Let this Rule therefore be ever in your  
 eye, and before your thoughts to measure out all your Actions, Accusations,  
 and Proceedings by. This Rule that excellent Emperor *Alexander Severus*  
 commanded to be Published by an Herauld, when he would amend the manners  
 of his People, and how much he was taken therewith *Lampridus* tells us in his Life.  
*Quam sententiam usque adeo dilexit, ut & in Palatio, & in Publicis Operibus Perscribi juberet*, i. e. He was so  
 far delighted therewith, that he commanded it to be inscribed, and written  
 not only in his Royal Palace, but also to be Insculpt, and Engraven upon  
 the Publique Aedifices, and Buildings of his Empire. *Lamprid. in Vita Alex. Severi.*  
 This Rule is the ground of all Justice, and Mercy unto the Children of Men,  
 and the design, and purport thereof is, That no Man suffer Self-love to  
 interpose so far, that he be Partial in the performanc of his Duty either  
 in point of Charity, or Justice towards another, but make himself the  
 Rule, and whatsoever Charity, or Justice he desires other Men to extend  
 unto him, the self-same, and no other he extend unto them. A Rule of  
 that great Perfection that the a-forementioned Emperor *Severus* ( tho an  
 Heathen ) is said for it to have born a Reverenc unto Christ, and Christianity,  
 and to have taken it up for his Motto. It cannot be doubted, but this  
 is so Reasonable a Principle, that every Man will assent unto the Equity  
 of it so soon as spoken, and needs no Proof, but then alone owns it, and  
 doth it from a Principle of Religion, when he esteems it enjoyed by God,  
 and out of the Regard he hath to the supream Governor of all the  
 Kingdoms on the Earth, supposes that out of Conscienc he is engaged to  
 the

the Performanc. Now all wrongs, and designs to wrong, God hath awarded, and kept off (as onc he did Man from re-entring Paradife with a Flaming Cherub) with this one Dictate, and Maxim of Nature. *Quod tibi fieri non vis, alteri ne feceris*; What you would not have another do unto you, do not you do unto another; for Instanc, Murder not, do not covet to Murder by desiring Reveng. For he that will not Murder, may yet have a Purpose to do it. Be not Unclean, do not covet to be Unclean; for he that will not be Unclean, or an Adulterer, may have a Lascivious, and Wanton Eye. Be not a Thief, neither desire to steal. Lastly, Bear not false Witness, because thou thy self art offended if another do, or covet to do in any of these the least Injury, or Wrong unto thee. So then to return from whenc we may have a little seemingly digressed. Were this Rule oncthroly, and strictly observed, Peace, and the consequent thereof, Prosperity, would necessarily ensu. When every thing keeps its own just limits, not swelling beyond its du bounds, then it will quietly flow down without any tumult, or confusion. It may be an Observation of as Antient a Date, as the World; that Disobedienc in one sort or other to this Excellent Law is the most pernicious Disturbanc unto a Kingdom. 2. As Well-being may be taken for External Prosperity, Plenty, and Peace, so likewise for Internal Security, Satisfaction, and Quiet, I mean for Peace of Conscienc; and then there is the Law of Nature, and Reason, which Men may live by, and by ordering their Conversations according thereunto, they may enjoy the Happines, and Advantage of an excusing Conscienc, which is the only thing that converts our External Comforts into Blessings unto us. If Men do find any great Confusion, and Disturbanc within, they spring from a voluntary, and contemptuous Violation of the Excellent Laws of Nature implanted in Man's Heart from the Beginning, and which are therefore called the Dictates, and Principles of Natural Morality. Now the Foundation of this Temporal and Spiritual Well-being is the Goodness of God, in making us capable of enjoying those Benefits I have given an Account of in the Temporal, and Spiritual Notion of Well-being, and we may find that includes means for any People of coming to His Knowledg. St. Paul ascertains us that the most Barbarous, and Ignorant People from the Arguments of Creation, and Providenc had a sufficient Guide to conduct them, and inciting Motives enough to encourage them to seek the Lord, if haply they might feel after him, and find him, tho' he be not far from every one of us: For as the same Apostle saith afterwards from a Citation out of *Aratus*, *ὅτι θεὸς ὁ ἀόρατος* *ἰσχυρὸς*, we are the Off-spring of God:

For

Rom. 2.  
14, 15.

Acts 17.  
24, 29.



For in him it is we live, and move, and have our Being. So then this sens<sup>e</sup> may well seem to come nearest to that of our Text, and verifies, and makes good the *Psalmist's* Assertion, *Truly God is Good unto Israel.* 3. Another Conclusion that proves God's Relativ Goodness is communicated to all People, is the great and extraordinary Acts of Providenc<sup>e</sup> wherewith Men (as such) have been visited. This the Hundred and seventh Psalm is an Illustrious, and Eminent Instance of, where the *Psalmist* exhorts the Redeemed in Praising God, to observe his manifold Providences, over Travellers, over Captives, over Sick Men, over Seamen, and in divers varieties of Life; and then four times urges Men with a Passionate Exhortation to Prais, and Thanksgiving, *O that Men would praise the Lord for his goodness, and for his wonderful works to the Children of Men: For he satisfieth the longing Soul, and filleth the hungry Soul with goodness: For he hath broken* <sup>Psal. cvii.</sup> *the Gates of Brass, and cut the Bars of Iron in sunder, and therefore let* <sup>8, 9,</sup> *Men sacrifice the Sacrifice of Thanksgiving, and declare his works with* <sup>15, 16,</sup> *rejoycing: let them exalt him also in the Congregation of the People, and* <sup>21, 22,</sup> *prais him in the Assembly of the Elders:* And then the *Psalmist* concludes with the Improvement and Advantage a prudent Man will make of these Acts of Kindness, and Providenc<sup>e</sup>. Psalm 107. 43. *Whoso is wise, and will observe these things, even they shall understand the Loving-kindness of the Lord:* So likewise he who observes the Revolution of the four great Empires, the *Babylonian*, the *Persian*, the *Grecian*, and the *Roman*; he that Remarques the Ingenious Inventions, and Wonderful Improvements of Nature, and Art by Men of Learning, and Judgment. Finally, he that takes notice of those Heroick Spirits that Triumphed in, and were an Honor to their Times, what high Examples of Virtu, and Wisdom adorned their several Orbs, how every Generation was honored, and advantaged by the benign Influenc<sup>e</sup> of some greater, and more noble Luminary, may take up the Royal Prophets passionate Exclamations, and say in his words, *Psalm viii. 4. Lord, What is Man, that thou art mindful of him? and the Son of Man, that thou visitest him?* 4. The last Conclusion is an unquestionable proof of God's Goodness; and that is this, That God never dis-peoples, and desolates any Kingdom, but for their crying Iniquities, their notorious Unthankfulness, and their contemptuous Abuse of his Mercies. God's Long-suffering waited long in the Days of *Noah*, upon Mens <sup>i St. Pet.</sup> Ungodliness, before he sunk the World in a Deluge, whose overflow- <sup>iii. 20.</sup> ing Waves never covered the drowned Earth, until Mans Wickedness,

in its prodigious height, threatned the very Heavens : The Lord never said, *I will destroy Man whom I have created from the face of the Earth, both Man, and Beast, and the creeping thing, and the Fowls of the Air, till he saw that the wickedness of Man was great upon the Earth, and that every Imagination of the thoughts of his heart, was only evil continually.*

Gen. vi. Again, God never said unto Noah, *The end of all flesh is come before me, and*  
7. 5. *behold I will destroy them with the earth, until the whole earth was corrupt be-*  
*fore God, and that the earth was filled with violenc, until God looked upon the*

—13, 11. *earth, and behold it was corrupt, for all flesh had corrupted his way upon*  
12. *the errth.* The Children of Israel could not possess the Land of Ca-

—xv. 16. *naan, till the fourth Generation, because, the iniquity of the Amorite*  
*was not yet full.* We do not read that ever the Lord sent to destroy  
Sodom, or that the Angel came upon so severe a Message, until the

—xix. 13. *cry of their sins waxed great before the face of the Lord.* Again, the

—24. *Lord never rained upon Sodom brimstone, and fire from the Lord out of*  
*Heaven, untill their Iniquity was come up unto the full measure, and*  
*their Impiety grown to so great an height, that it might seem to need,*  
*as well as deserv so great a Consumption.* In St. Luke xviii. 8. it is said,  
*When the Son of Man cometh, shall he find faith upon the earth ;* which  
as it seems there a Sign before his coming to Judgment, so may it be  
a Prognostick before any national Desolation, especially the Destru-  
ction of Jerusalem : For then that Question might properly be asked,  
*Was there Faith upon Earth ;* there being so great a Dissolution in  
Manners, and so general a Decay in the vital parts of Religion, thro' the  
corrupt glosses of the *Pharises*, and the more pernicious Doctrins of  
the *Sadduces*, who (like some in our late times of Confusion, when  
there was no King in *Israel*) denied the Immortality of the Soul,  
the Resurrection of the Body, and the being of Angel, or Spirit ; and  
seeing the same Doctrins have been, and I fear still are held by some  
among us, may it not Bode Ill unto unto us. It having been a com-  
mon thing (in the late Days of Sedition, and Disloyalty) to Question the  
Authority of the Holy Scriptures, to Dispute, if not Deny the Being of God,  
the Divinity of the Son, the Immortality of the Soul, the Existenc of An-  
gel or Spirit, and to take those Principles for *Hypotheses*, and Sup-  
positions, which were in the best Times the fixed Doctrins of the  
Church ; and therefore I heartily Pray unto God, that as we have  
paralleled them in the Prognostick, we do not also in the Execution  
of the Judgment, become first *Loruanah*, uncompassionated by our  
Good God, and then afterwards *Loammi*, with them no more a Peo-  
ple.

ple. *Deus avertat Omen!* Most, if not all these Principles were the Doctrins of the most mischievous Book that hath been written in this latter Age, (*viz.* The *Leviathan*) a Book written with a design to promote the Interest of the late Usurper, of Execrable Memory, whose Principles and Practises were directed and influenced by Power, and who was the strongest proof of the pernicious Maxim in Policy that the *Hypothesis* of that dangerous Book was founded upon, *viz.* *That the State of Nature, was a State of War.* But tho' the Author of that Book is Dead, yet his Debauching Principles are not Buried with him : For since his Death I heard of a Lustful Person that tempted a Young Maiden unto Incontinenc, and when she urged the repulsing motives of Religion, and Conscience, (insinuating the same Argument the Chast Patriarch used to repel the Temptation of his Adulterous Mistress, *How can I do this great wickedness, and sin against God?* ) He prophanelly cryed out, *there was no such thing as Conscience*, as if it were a word made use of by Priests only, with a design to affright, and terrify simple People from the Fruition, and Enjoyment of sensual Pleasures, and carnal Delights. But to return, the Prophet *Jeremiah* gives a full and rational Account of God's Justice, and Mercy unto Kingdoms, and Empires, as well as unto particular People. Jer. xviii. 7, 8, 9, 10. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it : If that Nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a Nation, and concerning a Kingdom, to build, and to plant it : If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.* So that never was there any Kingdom that repented, who were not by the Divine Goodness received to Mercy. Tho' a determinate Sentenc seems to be issued out against *Nineveh*, yet the Execution is stopt upon their Repentanc, with acceptanc to God's Favor, which Favor proceeds solely, and alone from God's Communicativ Goodness unto his Creatures. Passionate *Jonah* ( tho' transported very far with pettishness, did fully own, and acknowledg this Loving kindness of the Lord. *Jonah* iv. 2. *For I know that thou art a gracious God, and a Merciful, slow to anger, and of great kindness, and repentest thee of the evil.* And that great satisfaction, which God him self condescends to give to the peevish Prophet, evidently manifests the same Goodness of the Lord, and from *Jonah's* kindness, and pity to his refreshing Gourd, God draws an Argument

Genesis  
xxxix. 9.

for his own Favour, and Compassion to the Uncircumcise *Ninevites*, their Hundred, and Twenty Thousand Succourless Infants, that could not discern between their Right Hand, and their Left, and their much and helpless Cattel. From all which Conclusions it may be truly inferred, that God's Activ, Relativ Goodness liberally flows down upon all People, all the Nations of the Earth, (in some measure) plentifully Partaking of this his Goodness. *For truly God is Good unto Israel.*

Sect. VII.  
2. Particular. *Israel was a Visible Church under the Law, shadowing forth a Visible Church under the Gospel.*

Secondly, As *Israel was a Nation*, and a potent and flourishing one, and as such eminently tasted of God's Goodness, so likewise, it was a Visible Church under the Law, shadowing forth a Visible Church under the Gospel; from whence this Proposition may be naturally infer'd and concluded. That every Visible Church, and Company of Christians, do very eminently tast of the Favour and Goodness of God: This may be evident and apparent enough, if we consider,

1. That those Gracious Acts of God's Loving-kindness formerly recited, which all, and every People do Communicate in, as to their Being, and Well-being, do all appertain unto *Israel* the Visible Church.
2. Moreover super-add to this, the Visible Church partakes of God's eminent Loving-kindness in a Blessed Covenant of Peace, that which God entered into with Obedient *Abraham*, and his Elect Posterity is every where recorded as a signal Expression of God's Kindness. *Moses* challenges any People to lay a Claim to the like signs and tokens of God's Favour and Goodness. *Deut. IV. 7, 8. For what Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And, What Nation is there so great, that hath Statutes, and Judgments, so Righteous as all this Law which I set before you this Day?*

*Deut. iv. 6.* And by this Priviledg they gained the Character of a Great Nation, a Wise, and Understanding People. The Royal Prophet *David*, and the rest of the Inspired Writers recite this as the grand Sign, and Characteristic Token of God's Love unto his People. Thus Christ's Visible Church are within the Enclosure of this Holy *Sept*, and all of that Company, this Covenant of Peace hath a regard unto. Henc St. *Paul* makes a great Differenc between the *Ephesians* in the darker Condition of *Heathenism*, and the State within the Church, as being (before that Merciful Reception) *Gentiles* in the Flesh, who are called Uncircumcision, by that which is called Circumcision in the Flesh, made without Hands, who were without Christ, being Aliens from the Commonwealth of *Israel*, and Strangers from the Covenant of promise, having no Hope, and without God in the World. Finally, who were



were sometimes afar off, but now in Christ Jesus, are made nigh by the Blood of Christ. Now God's Loving-kindness will be evident unto us in a great and excellent Lustre, as a Merciful shine upon his Church, and People, if we consider these four Particulars. 1. The Mandates which God honors his Visible Church withal in the Covenant, do plentifully signify unto us his Loving-kindness. Tho' there be too many, who take a view of God's Precepts with a fullen, partial and prejudiced Look, as bridles, and checks upon their Appetites, who receive them upon their Necks as an hard Yoke, and upon their Backs as an heavy Burden, yet these are too dull and melancholy Reflections: For our Blessed Lord ascertains us the quite contrary, telling us that *His Yoke is easie, and his Burden Light*, St. Matt. xi. 30. and this Truth is owned, and confirmed by his Beloved Disciple, that lay in his Master's Bosom, and therefore we may upon good ground suppose best acquainted with his Mind; St. John I mean, who affirms, that *none of his Commandments are grievous*. Tho' it be most tru, that whatsoever Precept proceeds from God, carries with it an Obligation upon the Creature, and he (to whomsoever it comes) is in Duty bound to Obedienc; yet we may remember, that sometimes God's Precepts, and the Revelation of his Mind to us, carries with them that Honor, and Priviledg, which brings peculiar Advantage, and Encouragement. I will not dispute whether the Sovereign Creator may not, *pro Imperio*, in the Right of his Sovereignty, bind his Creature unto a Duty, whenc no other Advantage shall arise, but only the very Duty of Obedienc, as he might, and did engage *Abraham* to offer up his Son, his only Son, his Beloved Son *Isaac*, in whom all the Nations of the Earth were to be Blessed, and to expect no other Recompenc, to look for no other Compensation, but the Reward of doing the Duty it self, and that was his Obedienc; yet I conceiv God's settled Institutions, and established Appointments do not only engage to Service, but propound Advantage, and thereby allure unto Obedienc. Deut. x. 12. 13. And now O Israel, *What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serv the Lord thy God, with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes, which I command thee this day for thy good?* Thus in our Civil Relations, tho' our Duty engages us unto Obedienc to our Princ, from a Principle of Conscienc, and out of a du regard to God's Law, yet we frequently look upon it as a great Honor, and high Priviledg to be employed in his Immediate Service.

This

Eph. ii. 11,  
12, 13.

1.

St. Joh.  
v. 3.

This is the apparent difference between the Peremptory Dictates of the Law of Nature, given to all, and those which are dealt forth unto the Church. Those come with an absolute Imitation of a necessary Engagement from a Supream, and severe Legislator: These with more Intimitations of unquestionable Honor, and Priviledg to be so enjoyed.

1. Now hereupon, 1. We may take notice of the Manner of Delivery, the Law of Nature, or the Moral Commands were pronounced to *Israel* with Thunder, and Lightning, attended with an astonishing Dark-ness, and the sound of a Trumpet, striking all that approached the Mount, with a Terrour, and a fearful Amazement, penn'd in an au-steric, and commanding Style, *Thou shalt, and thou shalt not*, whereas God speaks unto his People under the Evangelical Dispensation, in a more facil, and familiar way, which it may be worth our while a lit-  
 1. tle to Animadvert upon. 1. In a Serious Exhortation, or a Passio-  
 1. nate Entreaty, *we beseech, we pray*, as in ii Cor. v. 20, 21. *Now then we are Embassadors for Christ, as tho' God did beseech you by us, we pray you in Christs stead to be reconciled unto God, for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Or else, 2. In an heavenly Advice, and an affection-  
 2. ate Counsel in the Instance of the Church of *Laodicea*, Rev. iii. 17. 18. *Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tryed in the fire, that thou mayest be rich, and white rayment, that thou mayest be cloathed, and that the shame of thy nakedness do not appear; and anoint thine eyes with the tru Collyrium, the spiritual ey salve that thou may'st see.* Thirdly  
 3. or Lastly, In a kind, and loving Invitation in the words of the Holy Jesus, St. Matt. xi. 28, 29, 30. *Come unto me all you that labor, and are heavy laden, and I will give you rest: Take my yoke upon you, and learn of me, for I am meek, and lowly in heart, and you shall find rest unto your souls, for my yoke is easie, and my burden is light.* This is the pleasing Dialect in which Christ's Precepts are pronounced, the New Covenant, this Law of the Gospel delights not itself in those sharper Sounds, but tho' it may enjoin, yet stoops unto a kinder Delivery. When a King expresse that in a Desire, which he may Command, it is deservedly accounted as a great Favor; and if the King of Kings stoops so low as to declare his mind in the same condescending way, it may de-  
 2. servedly challeng from us the greatest Reverenc, and oblige us to embrace Obedienc, both as an Advancment, and as a Priviledg. 2. If

we



we consider the substance of these Precepts, we may find that they carry Glory enough in their Obedienc. Loyalty frequently accounts that some Services, (tho perchance hazardous Enterprizes) do merit thanks for being employed in them. Yet some Precepts there are which God will disdain some Mens Performanc of; there is a wicked Generation unto whom God speaks in the Language of the *Psalmist*, *Psalm*. L. 16, 17, *What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth, seeing thou hatest Instruction, and castest my words behind thee?* As the dealing forth of Laws unto *Israel* is owned, and acknowledged, as a great, and excellent Priviledg, so the gracious Revelation of Christ's mysterious Gospel in a greater Lustre out-shines all before it, conveying a Beauty to the very feet of those that are Bearers of such happy News. How beautiful upon the Mountains are the feet of them, that bring good tidings, that Teach the Gospel of Peace, that bring glad tidings of good things, that publish salvation, that say unto *Zion*, thy God reigneth. Those Cordial Obsecrations, those Loving Invitations, and those Commands, that respect nothing more, then our Benefit are all but so many powerful proofs of God's Goodness, and our Honor, nay, even our severest Afflictions in so righteous a Cause, but a glorious piece of Priviledg, and Triumph. *St. Paul* accounts it a Blessed Gift from God, and such as with Holy *Job* we ought to thank God for. *Phil.* i. 9, *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* Tho to believe, and suffer are Precepts, which carry an Obligation, yet unto you it is given, signifies an high peculiar Prerogative in being called thereunto, the consideration of this made *Saint Peter*, and *Saint John*, with the rest of the Apostles, glory in their stripes, and triumph in being counted worthy to suffer shame for his Name. 2. Thus as the Precepts of God's Covenant, so the great, and excellent Promises of it do most eminently declare God's Goodness unto his *Israel*, his visible Church. Thus *Israel* in a Reliance of God's Promise to be their God, need not fear any Enemy, and Christ's Church is heartned on by exceeding great, and pretious Promises, that by those they may become partakers of *Jesus Christ's* of the Divine Nature. A total Forgiveness of all sin, an happy Reconciliation to an offended Justice, Eternal Life, and Salvation do every where offer themselves in a Benign, and Gracious Tender unto God's Church, and People. 3. God's Loving-kindness to his *Israel*, his visible Church, is further apparent, in that they have a conditional Right unto the valuable Rarities, and Excellencies of the Gospel. All being theirs, if they perform the Condition, all the Promises of Christ are

Rom. x.

15. compared with

Isa. liii. 7.

Job i. 21.

Apost. v. 41.

2.

ii Pet. i. 4.

3.

are in him, yea, and *Amen* to them ratified, because verified, Christ being theirs, who is all in all for the good of his People; forgiveness of sins is theirs, if they sincerely, and heartily Believe, and so likewise is salvation too, if they truly, and really repent. Fourthly and Lastly, *God's Goodness is eminent unto his Israel*, his visible Church in his gracious Provision of Means sufficient for the performance of the Condition of the Covenant on their parts, which gives them a Right, and Title unto the Promises. The Spiritual Armor is impenetrable, and the Weapons of this Noble Warfare not to be blunted by Opposition. This Devil may speedily be unseated, and this strong Man dispossessed of his Tenure by right handling these powerful Instruments. Here is a glorious Dispensation of Light to direct, and of Grace to enable, and the Covenant is not only a bare Manifestation of God's Laws, but also a more inward Engagement upon the Heart. *For this is the Covenant, that I will make with the House of Israel after those days saith the Lord, I will put my Laws in their mind, or inward parts, and write them in their Hearts, and I will be unto them a God, and they shall be unto me a People.* From all which Premises it may be rationally, and therefore truly deduced, inferred, and concluded, That the Honor of God's Commands, the inestimable value of the Promises, the Right granted, and the Grace afforded unto his visible Church, do most conspicuously declare God's High, Active, Communicative, and Relative Goodness unto his People, *For truly God is good unto Israel.*

Jer. xxxi.  
31. compared with  
Heb. viii.  
10.

I will now consider the first part of the Text, A general Proposition, *God is Good*, and also the first particular of the second part thereof both together, *i. e.* both God's Goodness, and the Object of this Divine Goodness unto whom it extends, and this may serve as the Use, Improvement, and Application of the preceding Discourse; *Truly God is Good unto Israel, unto his Church*, in which I will

SECT. VIII. *The Use, and Application of the preceding Discourse in a Consideration of the General Proposition, God is Good, and the Object of that Goodness, Israel, God is Good unto Israel.*

Dr. Alley in locum.

be very brief, and for the most part of this I shall be obliged unto a Reverend, Worthy, and Great Divine of our own Church, and Nation. And certainly this Truth is evident unto us by its own Light unto whom God hath proved his Goodness to Astonishment, by exercising it to a Miracle, while he at once wrought Prodigies of Kindness, and Conviction too. For which we have only this Proof to add, that God hath been so plentiful in the expressions of his Bounty, that we are weary of the mention of them, and have so surfeited upon Divine Goodness that we do nauseate the Acknowledgment. But now if Atheism grow against Goodness, and

and Miracle too, and Men do most deny God, when he gives greatest Evidences of his Being, and Providenc. I know not by what Argument encouraged, unless with that in the Poet.

—————*Factum quod se dum negat hoc videt Beatum.*

Because they see, they fare Best, that deny him Most, teaching his Goodness to confute his Being. If they look upon the wondrous Re-stitution of God's Service, as but a shifting the sense of Worship, only another, and more gaudy Draught, and Landskip of Religion shot upon the Stage, and do accordingly esteem it as an Entertainment for their Senses only. If they assist in them not out of Principle, but meer Indifferenc to all; it is not halting between God, and *Baal* This, it is the Bowing the Knee to both, which they can do to each alike, when either is uppermost, and truly count them Deities alike I fear. Nay when the only Ordinanc the Sermon is but a Prize in the Temple; the Preacher but

—————*Rhetor, dicturus ad Aram.*

That comes to do his Exercise before the Altar, in which Men are concerned no farther usually, then to Hear, and Judge, not to be Sentenc'd by it, or him. If God does endure all this, and yet continu still his Church, and his other Mercies, then we may conclude, and infer, *Truly God is Good unto Israel*; but I will not be this Fastidious Remembrancer. These Arguments may prove his Goodness, but certainly these Qualifications will not continu this his Divine Communicativ Goodness unto us: The Limitation must suggest, and declare them to us, which plainly, and clearly acquaints us, who God is thus Good unto, even unto such as are of a clean Heart, *For truly God is Good unto Israel, even unto such as are of a Clean Heart.*

“ It will not be Improper unto my Text, as I have now handled it, “ nor Unseasonable upon this Day that his most Sacred Majestie's Declaration hath been read unto you, to say some little matter of the “ Deliveranc of our most Gracious Prince, and in him of this Nation “ too ( we being the *Israel* of God in this sens; as it representeth “ a Nation, and Blessed be the Lord, a Potent, and Flourishing one, “ and may we long continu so to be under the Terror of our Enemies “ abroad, and of all underminig Traytors at home, who under the “ Vizard of Religion, contriv Rebellion.) And this Deliveranc was “ from an horrid, and direful Mischiefe plotted against our Sovereign

Sect. IX.

An Account  
of what  
was said  
by the Au-  
thor upon  
the same  
Text in  
Referenc to  
the Plot up-  
on Sept.  
the second,  
being the  
first Day  
the King's  
Declaration  
was read.

D

“

by

“ by Absurd, and Nefarious Persons, whom no Obligations of Divine  
 “ Goodness, or Human Kindness could restrain from laying such an  
 “ abominable Design against him, his most Dear and only Brother, and  
 “ all his Loyal Subjects that were in the three Kingdoms. I hope all  
 “ tru Christians of this Land have before this time offer’d unto Hea-  
 “ ven their personal, and hearty Thanksgivings in their secret Retire-  
 “ ments for Prayer, and Prais, and it is fit we should offer up some  
 “ more open Testimony, and Acknowledgment. I dare not doubt,  
 “ but that your Spirits are overjoyed with the Reflection upon, and  
 “ Feeling of so great a Deliveranc. Give therefore your Passions,  
 “ and Hearts some ease, by an Eruption of this joyful Exclamation,  
 “ and now sensible Truth, that *Truly God is Good unto our Israel*  
 “ It is evident, and apparent unto those that consider the great  
 “ Transactions of our Kingdom for about twenty Years last past, that  
 “ *England* never flourished in greater Splendor, and Plenty, then under  
 “ the Reign of this present Prince, and possibly had a Person of other  
 “ Principles, and Parts Ruled in our Age, our Condition had been  
 “ much wors then now (praised be God) it is. Never could any  
 “ Nation upon the highest probality Promise themselvs greater Feli-  
 “ city, then under his Government, if the People of this Kingdom  
 “ be not wanting unto themselvs. Never was there a greater Assu-  
 “ ranc of the Truth of that Place of Holy Writ, that tells us, The  
 “ Powers that be, are ordained, disposed, or ordered of God, then  
 “ under our present Government. Which words of *St. Paul* include,  
 “ and bear the same sens with the Reply the Holy Jesus made unto  
 “ the *Roman* Governor before whose Judgment Seat he was brought  
 “ to be Tryed; when Pilate said, *Knowest thou not that I have Power to*  
 “ *Crucify thee, and have Power to Release thee? Jesus answered, Thou*  
 “ *couldst have no Power at all against me, except it were given thee from*  
 “ *above.* If we consider his most Gracious Majestie’s many Delive-  
 “ rances from the Scaffold of his most Pious Father, of ever Blessed  
 “ Memory, (a Crime of so horrid a Nature, that if we duly consider  
 “ its several aggravating Circumstances, were it not that there is but  
 “ one Sin mentioned as Irremissible in the Gospel, we might (by rea-  
 “ son of its Heinous, and Accumulativ Guilt) without an *Hyperbole*,  
 “ or any great *Excessus loquendi*, believ it unpardonable, because the most  
 “ accursed Crime that was ever acted under the Sun, except when a  
 “ Miracle

Romans  
 xiii. 1.

St. Joh.  
 xix. 10.



" Miracle Eclipse it from looking on) unto his own Coronation, and  
 " from thence unto this Day. Our Prince may experimentally repeat  
 " a great part of *St. Paul's* Sufferings. *2 Cor. xi. 26. In Journeying of-*  
 " *ten, in Perils of Waters, in Perils of Robbers, in Perils by mine own*  
 " *Countrymen, in Perils in the City.* And I may add, in Perils in the  
 " Country too, (if this late Cursed Plot had taken its, by some, desi-  
 " red effect) *in Perils in the Sea, and in Perils among fals Brethren.* So  
 " that our Prince may say in *St. Paul's* words with a very little varia-  
 " tion, *Vers 30, and 31. of that xi. Chapter of the Second Epistle to the*  
 " *to the Corinthians, If I must needs Glory, I will Glory of the things*  
 " *which concern my Deliverances, the God, and Father of our Lord Jesus*  
 " *Christ knoweth that I ly not.* I have a plentiful Subject to treat upon,  
 " but because there is a particular Day appointed for the Commemo-  
 " ration of this Mercy, I will not say much more, but reserv my self  
 " till then for farther Enlargements. I must not therefore go much  
 " farther out of a du regard unto the proportions and limits of Time  
 " allowed me: And if I should now enlarg concerning our Princes Suf-  
 " ferings, and Deliverances, possibly some will tell me that they know  
 " the Considerable Passages of his Life, as well as my self (they having  
 " been transacted within the compass of most of your Memories.) In-  
 " deed I may truly say, that Our Prince hath been the Darling of  
 " Heaven, and possibly the greatest Instance of its Protection, since the  
 " Reign of that King, who was a *Man after God's own Heart*: And I  
 " am enclined to believ, that when Posterity shall Record the Transacti-  
 " ons of his Reign, they will either suppose them the Ingenious Phan-  
 " cies of a Romanc, or els believe him to have been one, whom the  
 " Providenc of Heaven hath cull'd out of the vast Race of Reasonable  
 " Beings, to be an Example of what Wonders the Almighty Potentate  
 " is able to discover for those that entirely depend upon him, and to  
 " signify how sollicitous the Great Governour of the Univers is for the  
 " Safety, and Security of those Kings unto whom his Holy Gospel, and  
 " Tru Worship are as Valuable, and as Estimable as are their Crowns  
 " and Scepters. These Kindnesses of Heaven have been of late mani-  
 " fested in the Discovery of a Rebellion, contrived by such Persons,  
 " whom no Engagements, no Civilities, no Acts of Clemency, no In-  
 " dulgencies, no Vows, no Pretexts of Reformation could dis-engage  
 " from the most Mischievous Attempts upon his Person, upon his Sub-  
 " jects,

jects, and upon every thing that can be believed Estimable by the sincere Worshippers of the Peaceable, and most Holy Jesus. And therefore the Highest Thankfulness ought to be expressed both upon the Account of our regard unto him, and unto ourselvs likewise (if that Interest be Dearer unto us) all our highest Concernments are centred in him, and next unto the Kindness of Heaven, are indebted to him for their Settlement, and Duration; and his, and our Adversaries so believed, because they would Mischief us by his Ruin. O what ground therefore have we to be as Grateful unto Heaven for this Mercy, as if in our own Persons we had been to be Executed, and to have been the Marks, at which their Blunderbusses, and Pistols were to have been ayimed, and levelled. I will now conclude this Discours, and this Time, with one Intercession unto Heaven, in which I hope you will all joyn with me [ That all Rebellious Spirits like *Sheba*, that shall enkindle (I hope I may say) the dead Ashes of Rebellion may have his end, and forfeit their Lives that will adventure so much as to entertain a Rebellious Thought against the Anointed of the Lord. ]

SECT. X.  
An Account  
of what  
was said  
upon Sept.  
the ninth,  
being the  
Day of  
Publique,  
and Solemn  
Thanksgi-  
ving, when  
the King's  
Declara-  
tion was a-  
gain read.

Now before I conclude, it will not be Improper unto my Subject, as I have now treated upon it, nor Impertinent (because our Duty) upon this Publique, and Solemn Day of *Thanksgiving*, to say somewhat of the Great Deliveranc of our most Gracious Sovereign, and in Him of this Kingdom too ( we being the *Israel* of God, not only as that word representeth a Nation, but likewise as it signifieth a Visible Church under the Gospel, being as defacate, and as pure a Church, as to its Doctrine, and Discipline, as any in the known World; and pray we God, that it may long, unto succeeding Generations, continu so to be; and that he would preserv her so to remain against those malicious Enemies, that have of late wickedly design'd to deface her Beauty, and destroy her Purity.) All Rebels use Religion as a Plea for Rebellion, and none pretend more to keep up the Face, and Notion of *Israel*, as a Visible Church, then they. Religion is the Highest, and most Dear Concernment in this World, but it seems a destructiv Method for Men to secure their Salvation by such a way, as God hath declared will Damn their Souls, and such is the way of Resistanc. *Rom. xiii. 2, Whosoever therefore resisteth the Power, resisteth the Ordinanc of God, and they that resist shall receiv unto themselves damnation.*

No



No Persons take up Arms in Defenc of Religion, that have any sens of it upon their Spirits. Religion is a meek, humble, modest Principle, and submissiv unto Government: It instructs, and prepares Men to Dy, rather then to Resist Lawful Authority. And were there any unmixt Zeal for Religion in this Plea? Can we believ the most Debauched wicked Persons should be so much concerned for Religion? But it is evident and clear, it is not in truth Religion such Persons are so much concerned for, but a Toleration of all Religions: That is, That they may profess any, or indeed, like some Indifferentes in *France*, or some *Hobbits* in *England*; rather have no sens of Religion at all, which answers the Purpose of the Atheist, that denyeth a God, as much as of our Dissenters and Separatists, which is not at all for the Reputation, Glory and Credit of that Religion, which hath any thing of Sincerity, or Truth in it, (even of the Truth as it is in Jesus) so that whatsoever the Pleas, and Excuses of such Men are, it is a proud, imperious, unpeaceable and implacable Temper, which Disorders Publique Settlements, and throws from the Heads the Crowns, and casts out of the Hands the Scepters of Monarchs, and Governors. After this Indroduction, give me leav to offer some few Inferences for Practice, which may have a respect unto that Dangerous, and Damnable Plot, whose Discovery we do, and are upon this Day Solemnly, and Thankfully to Commemorate, and Remember. 1. Consider how Hazardous, and Destructiv the Diversities, and Differences of Opinions in Religion are unto the Truth of that Doctrin, which I have now handled from this Text of *Israel*, and this Nation being a Visible Church, and how Disadvantageous, Prejudicial, and Perillous such Opinions, and Practises are unto the Publique Tranquility, Safety, and Interest of this Kingdom. When the tru Spirit of Religion was dwindled into nothing but Face, and Appearance, when a Grimace, a sad, sowl Countenanc, a dejected Face, a demure Look, an affectedly grave, and disfigured Aspect (the most usual Disguises for a Fool or a Knave, and the signs that our Blessed Lord, the most Immaculate Jesus gave of an Hypocritical Fast, *St. Matt. vi. 16.*) did pass for the Infalible *Criterion* of the truest Devotion; and Men thought whining for the Wickedness of the Times, and censuring the Faults of others, a more undeceivable mark of sincere Religion, then Mourning for their own Sins, and being deeply affected for the Affronts they offered unto Hea-

2 Tim.  
ii. 5.

ven by their secret, tho' yet crying Guilts : Who while they clamored against Forms of Prayer, exchanged tru Devotion for a Form of Religion, having with some in *St. Paul's* Days totally denyed, and lost its Power, it having no Efficacy upon the Lives of Men, nor any Appearance, but only in their Tongues, and loud Exclamations. When there was no Attribute and Perfection of the Almighty so Glorious, as the Title of *Lord of Hosts*. And Lastly, When upon their most Solemn Days of *Humiliation*, instead of Humbling themselves in a Spiritual sence, they Humbled their Brethren in a Literal one, bestowing upon them the opprobrious Name of Malignants, and Delinquents, that they might seize their Estates, and make them the Odium of the People, and then pretended they had as Divine a Direction, and therefore as Great a Right to take away their Lives, as an *Israelite* had to slay a *Canaanite* ; whenas in truth, it was but from the strong Impuls of Covetousness, and Sacriledg, tho' covered with the Prætext of Zeal against Superstition, and Prophaneess, yet was it nothing but a Metamorphosis of the Infernal Spirit, who was in that Age *transformed into an Angel of Light*. And I doubt not but he had been transformed into the same deceitful shape again, put on the same taking disguise, if the late Accursed, Rebellious Design had succeeded : For I Question not but if our late, for ever to be abhorred, Rebellion in the *West* had had its (by many desired) success, we had seen the Engaged Persons own, and live in the same abominable Practises I have now mentioned, it being transacted and carryed on by Men of the same wicked Principles, and it is no breach of Charity so to conjecture, if we may believ our Publique and Authorized Intelligenc : For there they are lately made guilty of Sacriledg in Robbing a Cathedral Church. Tru Christianity is the strongest Defence, and securest Fulciment of Monarchy both in its Mandates, and Exercise :

2 Cor.  
xi. 14.

1 St. Pet.  
ii. 13.

It enjoineth Submission unto every Ordinance of Man for the Lord's sake. It instructs us to pay the Obligations we ow unto all Persons in their several Capacities. *Rom. xiii. 7. Render therefore unto all their Dues, Tribute to whom Tribute is due, Custom unto whom Custom, Fear to whom Fear, Honor unto whom Honor.* It commands Obedienc unto our Governors in all lawful, and honest Matters, and patiently to lay down our Lives, rather then to Rebel ; and the Holy Institutor of our most Excellent Religion was the Greatest Instance of this Doctrin, and lived

as he commanded his Disciples, and Followers. Tho' he was Son and Heir unto the King of Kings, and could command more then Twelv Legions of Angels to his Assistanc, yet he looked not upon himself as the Emperor's Competitor, nor layd he any Claym unto the *Roman* Throne. His Empire was not from Below, but from Above; and therefore he would not engage his Disciples in his Defence, as he (undauntedly like the Captain of our Salvation) declares unto the *Roman* President, when he was brought as a Criminal before his Tribunal. *St. Joh. xviii. 36. Jesus answered, My Kingdom is not of this World: If my Kingdom were of this World, then would my Servants fight, that I should not be delivered unto the Jews, but now is my Kingdom not from hence.* This is the genuin and proper Temper of our Religion, under the severest Torments of the Heathen Governors, no Disciple of the most Meek, and Holy Jesus ever dyed as a Traytor. Tho' their Force was considerable, yet after the Example of their most Gracious Master, they suffered with the same Meekness as did the Lamb of God, that came to take away the Sins of the whole World. 2. Consider how hazardous and destructiv a violent, excessiv, furious and over heated Zeal is, tho' it be for that which is most dear unto us, whatsoever secret Murmurings, or private Repinings might underhand Influcnc some Powerful Persons among us, who understand how to abuse the Passions of the *Mobile*, yet this is very apparent, that the first seen Opportunities, or Startings of these late Miseries, and Plots, (which have hazarded the Safety of our Prince, and threatened the Destruction of the Monarchy) were founded in a warm Passion against the Popish Interest, and for the Security of our Protestant Principles. The Popish Confederacy was first designed, those Purposes, and Contrivances excited, and awakened the Susptions, and Jealousies of all Inquisitiv, Honest, and Sober Persons. And the Respect, and Regard Men had unto their Sovereign, and their Established Profession, raised their Zeal into so great a Fervor, and Heat, as fore-boded a General Destruction, and became more Terrible, and Dreadful then the Mischief it designed to avert, and to secure us from. There is nothing so destructiv as Zeal, when it imperiously governs, and over-tops the Consultations of Reason, and beats down the Arguments of Religion: And upon this account it is too frequently known, that Persons who enter upon Designs with a warm Pretenc of Conscienc, unawares fall into Seditions against the Civil Government,

ment, and are usually immediately obliged beyond the Innocency of their first Intentions: Nay so far obliged, and engaged many times, that they cannot retire, or come back with any Reputation, or Credit, but must either overcome, or be beaten. Let us then have an especial Regard concerning our Zeal, that we do not err, and take that for Cœlestial Fire, which is a Flame that comes from Below; and is no higher then the Earth, or rather beneath that from the Bottomless Pit. An Holy, and Devout Zeal will engage us unto a greater Affection for our Religion, then for our Lives. Such a Zeal will keep us within the limits, and bounds of our Duty unto our Neighbor, and Brother upon Earth, especially our Rulers, and Governors, whatsoever Proposal of Profit should tempt us unto the contrary. To despise Dominions, and speak evil of Dignities, in St. Jude's Phrase, *Vers 8.* of that Epistle; and to form Designs, and Conspiracies against the Government is a Zeal like the wisdom that descends, which is not from above, but is earthly, sensual, and devilish, for where Envy, and Strife is, there is *ἄγνοια*, Confusion, that is, Tumult, and Unquietness, St. *Jam. iii. 15, 16.*

3. Let antecedent Instances and Examples, and the Observations, and Remembrances of former Times instruct us to set a Guard upon ourselves, and be cautious against any seeming Risings, or tempting Motions of a Rebellious Temper, tho' masked with the specious vizard of Religion. Sedition like some other Crimes hath some seemingly insensible, and almost unseen Springs, but when those Motions are cherished, they quickly grow into the Power, and Ability of doing Mischief. It is as facil a thing to stop thy self in the Descent of a *Præcipice*, when thou art in the middle thereof, as to stop thy self when thou hast made an Entranc, and has for some season been hurried on in the ways of Wickedness: *Omne in præcipiti vitium stetit.* When Men give way unto any Uncomly, and Unhandsom Action, they may understand at what Place they enter, but can never tell when they shall come to an end: When their Feet go down unto Death, they cannot stay themselves, until their Steps take hold of Hell. When Men undertake any wicked Enterprize, who can fathom the Conclusion of their Designs? and who can pierce into the depth of their Machinations? If we should make a re-search into the Records of former Ages, we shall find, that the Differences that wrought the Defolating



solating Battels that were Fought between *Greece* and *Asia*, *Cæsar* and *Pompey*, *Augustus* and *Anthony*, did in the beginning, spring from slight, and not Valuable Causes. But our own Knowledg, and sad Remembranc hath largely, and therefore sufficiently convinced us, how hazardous, and perillous it is to yield unto that we should not, tho' never so Inconsiderable. What was the ground, and cause of our late direful Calamities (the most Astonishing, and Amazing Mutation, and Confusion the World ever beheld since the most Dolorous Passion of the most Holy, and ever Blessed Jesus) was it not entred upon by Multitudes who never Desigh'd it, and effected the overthrow of that, which both Parties pretendedly did endeavor to secure us from? Was it not brought about by yielding unto, and cherishing the Phana-tique Freaks of the UNTHINKING MANY? where-by is transmitted unto Statemen, and Governors of Kingdoms, this Rule of Policy, and Instruction. [ That there is no Hazard; or Peril so small and inconsiderable in its beginning, but Connivanc may render it Terrible, and Sleighting of it may make it Unconquerable. But to return, from whence we may have a little seemingly digressed. I Question not but several Men have lost their Lives upon the Account of Seditious Plots, and Rebellions, who in the beginning thereof did as highly detest, and abhor the Superstitions thereof, as those that were onc Unsuspected Persons. Thus I doubt not, but it was in the late Horrid Conspiracy, and Rebellion, the Discovery, and Defeat whereof with Grateful Hearts, we this Day make a Solemn Commemoration. Let these few Instances I have produced, make us Cautious, and Wary, not to lend an Ear, or hearken unto any Jealousies concerning our Sovereign, and his Monarchy, nor to attend with Delight, while others make Malicious Reports upon the One, or the Other. Such as can with Pleasure hearken unto Reproaches cast upon the King, or Monarchy, will in a short time believ him not capable to Govern his



4. Subjects. Fourthly, and Lastly, Let me desire you to offer your Devout, and Hearty Gratitude, and Thanks unto the Majesty of Heaven, for his Gracious Protection over our Sovereign, and implore his Mercy for a continuanc of the same Defenc. And assuredly, if ever we had ground to offer our Laud, and Thanks unto the Lord of Heaven for any Mercy, we ought for this, which is so compleat, and Teeming a Blessing, that it extends unto all our Interests here upon Earth. If we esteem our most excellent way of Worship, our Estates, or the safety of our Persons, the Publique Tranquility, and the Continuanc of our Monarchy, we have cause to Prais the Lord for this Deliveranc. Who is able without Trembling to imagin the Confusions we had beheld at this time, had this Conspiracy been compleated? had this Rebellion had success? Who can tell by what Characters they would have distinguish'd their Party, from their Foes? Certainly the Clergy had suffered most, for it is strongly believed by some, that there was not one Minister that wore a Black Gown, but he should have been Knockt on the Head, as one Popishly affected. Praised be that Good God who rideth upon the Clouds, and smiles at, and disappoints the Machinations and Contrivances of such Rebellious Spirits. Certainly the Ninth of *September* will be Recorded in the Annals of Time, and should be celebrated as an Anniversary Gratulation, as well as the Fifth of *November*, or the Twenty ninth of *May*, and may deservedly be accounted as Great a Deliveranc as the former, and as Valuable a Blessing as the latter. It being a Second Restauration of his most Excellent Majesty unto his own Happiness, and Glory, as well as unto the Comfort, and Joy of his Subjects; whom God long preserv, and continu amongst us, unto which I hope all good Christians, and Loyal Subjects will heartily, and loudly say, *AMEN*.

Consider what hath been said, and the Lord give you understanding in all things.

**N**OW then unto God the Father, God the Son, and God the Holy Ghost, be given of every one of us, and by this whole Kingdom, all Honor, Glory, Power, Prais, Might, Majesty, and Dominion, ( particularly for the Valuable Mercy of this Day, ) from henceforth, and for evermore. Amen, and Amen.

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THE END.



# ERRATA.

**I**N the Advertisement, page 3. line 6. for *Pharises* r. *Pharisees*, l. 12. again r. *Pharisees*.  
 In the Book, page 2. line 36. at the end thereof add these words, *Which words contain these three Parts*, p. 3. l. 14. for *cleannesse* r. *cleanness*, l. 17. for *Afferuation* r. *Asseveration*, p. 4. l. 10. after the word *confider*, add *it*, l. 14. after the word *upon*, add *the*, l. 19. for *a Reatio* r. *Relatio*, l. 28. for *Complacence* r. *Complacence*, p. 5. l. 29. for *pruence* r. *prudence*, l. 37. for *Pythagoræan* r. *Pythagorean*, p. 6. l. 8. for *Pythagoræan* r. *Pythagorean*, l. 12. for *Calis* r. *Colis*, l. 33. for *Jacobis* r. *Jacob*, l. 31. 2. after the word *Notwithstanding*, add *in*, l. 31. for *the* r. *these*, p. 8. l. 20. for *for* r. *from*, l. 28. for *Mecator* r. *Mercator*, l. 33. for *produces* r. *produce*, l. 38. after the word *Thing*, add *more*, p. 9. l. 11. for *Pythagoræan* r. *Pythagorean*, and for *Pythagoræan* r. *Pythagorean*, p. 11. l. 31. for *Exclamations* r. *Exclamation*, p. 12. l. 10. for *erris* r. *error*, l. 25. for *Pharises* r. *Pharisees*, l. 26. for *Sadduces* r. *Sadducees*, p. 14. l. 1. for *uncircumcise* r. *uncircumcised*, l. 2. dele *d*, l. 17. after the word *Israel*, add *as*, l. 18. for *eminent* r. *eminent*, p. 15. l. 8. after the word *Checks*, add *put*, p. 17. l. 14. for *Teach* r. *Preach*, p. 18. l. 6. for *sufficient* r. *sufficient*, l. 9. for *This* r. *The*, p. 19. l. 14. after the word *But*, add *as*, l. 34. for *under* r. *under*, p. 21. l. 9. dele *the*, p. 25. l. 34. for *destructiv* r. *destructive*.

## Errata disturbing the sens.

**A** *Doertisement*, page 2. l. 6. r. 17, l. 11. r. 2 *Tim*, p. 2. l. 16. r. *Which words contain these three*  
*Parts*, p. 3. l. 11. r. *Cleanness*, l. 17. r. *Affecration*, l. 19. r. *Relativ*, p. 5. l. 1. r.  
*come*, l. 29. r. *prudent*, l. 37. r. *αισθησις*, p. 6. l. 8. r. *Pythagorean*, l. 12. r. *Colis*, p. 7. l. 2.  
*r. in*, l. 9. r. *Adoption*, p. 8. l. 20. r. *from*, l. 38. r. *more*, p. 9. l. 11. r. *πειραξις*, and r. *δε-*  
*γίγνεται*, p. 14. l. 17. r. *as*, p. 15. l. 8. r. *put*, p. 16. l. 3. r. *Intimation*, p. 18. l. 6. r. *means suffi-*  
*cient*, p. 19. l. 7. r. *scene*, l. 34. r. *unto*, p. 27. l. 24. r. *suspitions*.

# ERRATA.

**I**N the *Advertisment*, page 2. line 6. for *Pharise's* r. *Pharisees*, l. 12. again r. *Pharisees*.  
 In the Book, page 2. line 36. at the end thereof add these words, *Which words contain these three Parts*, p. 3. l. 14. for *cleannells* r. *cleanness*, l. 17. for *Affervation* r. *Affirmation*, p. 4. l. 10. after the word *consider*, add *that*, after the word upon, add *the*, l. 19. for a *Reativ* r. *Relativ*, l. 28. for *Complaciter* r. *Complacence*, p. 5. or *came* r. *come*, l. 29. for *prudent* r. *prudent*, l. 37. for *Pythagoras* r. *Pythagore*, p. 6. l. 8. for *Pythagorean* r. *Pythagorean*, l. 12. for *Calis* r. *Colis*, l. 33. for *Jacobis* r. *Jacobus*, p. 7. l. 2. after the word *Notwithstanding*, add *in*, l. 31. for *the* r. *these*, p. 8. l. 20. for *for* r. *from*, l. 28. for *Mercator* r. *Mercator*, l. 33. for *produces* r. *produce*, l. 38. after the word *Thing*, add *more*, p. 9. l. 11. for *negoties* r. *negoties*, and for *negoties* r. *negoties*, p. 11. l. 31. for *Exclamations* r. *Exclamation*, p. 12. l. 10. for *erris* r. *erris*, l. 25. for *Pharise's* r. *Pharisees*, l. 26. for *Sadduces* r. *Sadducees*, p. 14. l. 1. for *uncircumcise* r. *uncircumcised*, l. 2. dele *d*, l. 17. after the word *Israel*, add *as*, l. 18. for *eminent* r. *eminent*, p. 15. l. 8. after the word *Checks*, add *put*, p. 17. l. 14. for *Teach* r. *Teach*, p. 18. l. 6. for *sufficient* r. *sufficient*, l. 9. for *This* r. *The*, p. 19. l. 14. after the word *But*, add *as*, l. 34. for *under* r. *under*, p. 21. l. 9. dele *the*, p. 25. l. 24. for *destructiv* r. *destructiv*.



## Errata disturbing the fens.

**A** *Doernfement*, page 2. l. 6. r. 17, l. 11. r. 2 *Tim*, p. 2. l. 26 r. Which words contain these three  
*Parts*, p. 3 l. 11. r. *Cleanness*, l. 17 r. *Affecration*, l. 19. r. *Relativ*, p. 5. l. 1 r.  
*come*, l. 29 r. *prudent*, l. 37. r. *αὐθιγ*, p. 6. l. 8. r. *Pythagorean*, l. 12. r. *Celis*, p. 7 l. 2.  
r. in, l. 9. r. *Adoption*, p. 8 l. 20 r. *from*, l. 38. r. *more*, p. 9. l. 11. r. *τελευτε*, and r. *ε-*  
*γελει*, p. 14. l. 17. r. *as*, p. 15. l. 8. r. *put*, p. 16. l. 3. r. *Intimation*, p. 18. l. 6. r. *means suffi-*  
*cient*, p. 19. l. 7. r. *scene*, l. 34. r. *unto*, p. 27. l. 24. r. *supitions*.